

The Diocese of Olympia

A Record of What Has Been Done, What Is Being Done and What Has to Be Done

Volume 1

SEATTLE, WASHINGTON, OCTOBER 1924

Number 9

September 18, 1924.

To the Clergy, Wardens and Treasurers of Parishes and Missions in the Diocese of Olympia:

Your attention is called to the emergency which exists in the diocese. The salaries of the missionary clergy have not been paid for July and August. This situation is due to the fact that a number of the parishes and missions have not been able to pay up in full to the present time the amounts which they had promised, and certain other parishes and missions have paid nothing at all for diocesan missions since January first.

In an effort to meet this emergency, a resolution was passed at the meeting of the Diocesan Council, September 10th, providing for a special offering, involving special self-sacrifice on the part of every communicant of the Church in the diocese; this offering to be taken on October 12th and remitted immediately to the diocesan office, to pay the over-due salaries. *Credit will be given on the allotments.*

Will not the clergy, wardens and treasurers of each parish and mission in the diocese co-operate to give the widest publicity to this situation and its attempted remedy? We are sure that the knowledge of the condition will awaken a sympathetic interest and response.

Posters and offering envelopes are being sent under separate cover.

HAROLD G. HENNESSY,
CHARLES STANLEY MOOK,
GEORGE G. WARE.

Committee.

The Woman's Auxiliary

On Tuesday afternoon, September 16th, the Seattle Branches of the Woman's Auxiliary were the guests of S. Mark's Branch at a reception given in honor of nine of our Church workers about to sail for the Orient.

After a brief word of greeting by Mrs. Howard Hanson, president of the Seattle Branches, prayers were said by Rev. Thomas A. Hilton. In-

troduction of the workers was then assigned to Mrs. Thomas A. Kydd and she gave a word of explanation as to the particular field in which each would serve.

Miss Alice M. Clark, whose work is largely in the interest of the women employed in the cotton mills, is returning to Hankow, China. She gave a brief description of her work.

Dr. Mary L. James, head of the Women's Department of the Church General Hospital at Wuchang, China, is returning after a year's furlough and is accompanied by Dr. Margaret C. Richey, of Philadelphia, as Assistant. Miss Christine T. Barr, of Philadelphia, and Miss Marie J. Ravenel, of Charleston, S. C. as graduate nurse, and Miss Marian DeC. Ward, of Boston, as secretarial assistant, are also to be stationed at the above hospital.

Miss Viola A. McGoldrick, a registered nurse, will take up work at S. Luke's Hospital, Shanghai and Miss Olive Burl, of Seattle, will go as assistant to the Secretary of the Shanghai Mission.

Miss Louisa H. Boyd, the only one in the party engaged in Japanese work is returning to Tokyo to take up her student work after having convalesced from injuries sustained during the earthquake. It would not seem to be amiss to mention little Miss Ruth Hilton who goes as nurse to the Methodist Hospital in Shanghai and who is a traveller with our group. She explained to the writer that her father is a Methodist but her mother was an Episcopalian, so she felt she wasn't entirely a stranger among us.

After the introductions, Dr. James gave a most interesting talk, in her own breezy way, and presented China and her needs most vividly. Mrs. Wood then gave a pleasing vocal solo after which closing prayers were said by Dr. MacLauchlan. Tea was served and a most enjoyable social hour closed the day.

It is a pleasure to note, among our guests, our Diocesan president, Mrs. Kinsey, of Tacoma, and Sister Mary and Louise, of the Order of S. John

the Evangelist whose work is in Brooklyn under the Church Charity Foundation of Long Island. The Sisters are on a tour of the country and are charmed with our Big West.

On Wednesday morning Holy Communion was celebrated at S. Mark's Church, at 7:30 a. m., by Rev. Sidney H. Morgan, of S. Paul's, assisted by Rev. J. D. MacLauchlan of S. Mark's. A farewell breakfast was served for the Missionaries and later they were taken to their steamer, the President Jefferson, which sailed at 11 a. m. A group of eighteen Seattle friends had a pleasant little visit with them on the steamer and wished them Godspeed as farewells were said. The contact with those ten lives should do much for our Churchwomen. We have been privileged to experience a thrill which ought to make us more keenly alive than ever to the worth-while-ness of Missions, and it is to be hoped that this contact will bear fruit in the form of volunteers, from our midst, for service in His Far Field.

—LUCY GARDNER.

(It seems curious to be sending these good women to China at a time when, according to the daily papers, China is in the ferment of Civil War. When the Editor made this remark to one of the ladies, who is not a missionary but is simply going to help, she thought it a great joke and remarked that the Chinese are a splendid people.

If anybody imagines that these people are lachrymal individuals with long faces and turned up eyes and little black books in their hands, they are mistaken. Not a bit of it. They looked like people going about their ordinary business who expected some enjoyment in it and were unmindful of dividends; and perchance they will get what they seek.—ED.)

The House of Bishops will meet in October when four Bishops have to be elected. Missionary Bishops for Mexico, Nevada, North Texas and a Suffragan for Hankow.

News of the Diocese

Christ Church

SEATTLE

Rev Paul B. James, Rector.

Vacation days are apt to be somewhat disheartening to clergy and church officials in our city churches. Summer homes call many church members away, and the charm of the outdoors lures many of the ordinary church-goers.

Christ Church, however, has had little cause for complaint. Church attendance has been remarkably good all through the summer. On the financial side, a deficit shown in the early spring report, has been made up and full running expenses have been met.

Rev. Mr. Brinker of S. Bartholomew's church, Chicago—a classmate of our rector and a visitor at his home, filled the pulpit during July. He is an earnest and forceful speaker and his sermons were most helpful.

Two very enjoyable picnics given by the Guild were held in August, one at the home of the Rector, at Beaux Arts and one at the summer home of Mrs. Wm. Wallace at Indianola.

The Sunday School has grown so that it is pressed for class room. The earnest and devoted work of the superintendent, Mr. Drescher is bearing much fruit.

Altogether, the fall season opens most hopefully. The usual church societies are eager for work and church attendance is increasing.

—E. M. C.

S. Paul's

BELLINGHAM

Rev. E. B. Smith L. T.

S. Paul's Parish is to have a new church, rectory, and parish house. The building program, as announced by a site committee composed of Canon Smith, Dr. E. W. Stimpson, and C. F. Nolte, will occupy, possibly, ten years, but important first steps have already been taken. With the acquisition of the David Ireland property, 2111 Walnut Street, and two lots adjoining, donated by C. F. Nolte, the parish will own a frontage of 260 feet on Walnut Street, and 133 feet on Eldridge Avenue. In acquiring the Ireland property, the church traded the present rectory property, consisting of a house and lot at 2138 Walnut Street and paid in cash approximately \$6000.

The present Ireland house has been moved to the adjoining lots donated to the church by Mr. Nolte, and will be used temporarily as a rectory. The present church building will be used until the completion of the new church, when it will probably be used as a parish house until a new parish house can be built. The comprehensive plan which the members of the parish are so eagerly following will ultimately include the building of a rectory, a club house, and other buildings necessary in the establishment of a really ef-

ficient and dignified church property.

S. Mary's Guild began its year's activities very pleasantly on September fifth, with a business meeting and afternoon tea. On the eleventh, twenty members of the guild were delightfully entertained by Mrs. Victor Roth at her summer home at Lake Whatcom. A picnic luncheon was served.

The meeting for the amalgamation of S. Paul's Guild and the Women's Auxiliary was held Wednesday, September tenth. The attendance was very gratifying. The business and devotional meeting was followed by a social hour, Mrs. E. B. Smith, Mrs. E. W. Stimpson, and Mrs. W. E. Terrill acting as hostesses. The principal speaker for the occasion was Miss Higginson, a missionary from China, working under the Church Missionary Society of England, who was the guest of Canon and Mrs. Smith at the rectory.

Officers for the coming year were elected as follows:

President Mrs. E. B. Smith
First Vice-Pres. Mrs. L. D. P. Collins
Second Vice-Pres. Mrs. E. W. Stimpson
Third Vice-Pres. Mrs. W. E. Terrill
Secretary Mrs. F. J. VanKirk
Treasurer Mrs. J. C. Scott
Thank-Offering Secretary

..... Mrs. George M. Cook
Educational Secretary Miss Knox
Program Committee—Mrs. Fred McElmon, Mrs. Cyrus Gates, Mrs. R. A. Welsh.

Visiting Committee—Mrs. Harry Gibb, Mrs. H. B. Simmerman, Mrs. John Coulthurst.

Chairman of Parochial Committee—Mrs. W. F. Miller.

Committee for plans for work—Mrs. L. D. P. Collins, Mrs. Scott, Mrs. Miller, Mrs. F. J. VanKirk, Mrs. Mrs. E. W. Stimpson, Mrs. E. B. Smith.

A Notable Service

A beautiful service, with the pews crowded to the doors with the congregation, visiting clergy and parishioners from nearby points, marked the opening of the Cowlitz County Church of Our Redeemer, at Kelso, Washington, on Sunday morning, August 10th, at 11 o'clock. The vested choir from S. Luke's Church, Vancouver, rendered most acceptably the musical parts of the service, and led the congregation in the singing of familiar hymns.

The sermon was preached by the Rev. W. E. Stockley, of Lyons Iowa, with whom the Rector was closely associated for many years during his ministry in that State. Mr. Stockley spoke impressively on the significance of the opening of the new Church, paying a deserved tribute to the faithful ministry of the special missionary of Cowlitz and Wakiakum Counties, the Rev. C. E. Byram, Ph. D., and stressing the importance of a militant, aggressive policy in building up the work of the Christian Church. He held up the missionary life of S. Paul as a crowning example of patience, fortitude and heroism in missionary endeavor.

After the service, about forty of the congregation were guests of the missionary at dinner, which was

held over in the new town of Longview, close to Kelso, in the dining room of the splendid new Lotus Cafe. Before leaving the tables, Dr. Byram called on several of the clergy and laymen for short addresses, in which they gave appropriate greetings and felicitations to their host for having accomplished the building of the new church.

The frame building, now occupied for worship by the congregation at Kelso, is a good example of a combined Church and Parish House. The design is simple, yet, churchly, and the new edifice will meet most satisfactorily the needs of the congregation for some time. It would be hard to conceive of a finer piece of workmanship, with the means invested.

The writer feels privileged to have attended the opening service of the new Church in Kelso, and joins with a host of others in congratulations to the missionary and his congregation on this noteworthy achievement.

CHARLES GLENN BAIRD.

Foreign Notes

S. John's University Shanghai

A Letter From China

By Rev. Edward S. Drown, D. D.

It is not easy to think of a greater contrast than that between Wuchang, the seat of Boone University, and Shanghai, the seat of S. John's. When you arrive at Wuchang you land from a ferry, and, mounting a rickshaw, are at once carried through a gate in the wall into the indescribable sights and sounds and smells of a Chinese city. Narrow streets, innumerable shows, coolies carrying water from the river, the main source of supply for all the city, and then the compound of Boone, situated in the midst. There are no automobiles (the narrow streets make them impossible) and the city boasts of one one-horse carriage. At Shanghai we arrived by rail in the evening, were met by a Ford car, driven through broad and brilliantly lighted streets, with a profusion of electric signs, out into a region of large houses, suggesting country villas, to the suburb of Jessfield, where St. John's stands, almost in the country, and beautiful with splendid trees and stately buildings.

In short, Wuchang is a purely Chinese city; Shanghai is a meeting point of East and West. In Wuchang I saw only two or three signs in English. In Shanghai English signs abound, though some of the English is queer enough. The city is controlled by "foreigners," mostly English, and is splendidly managed. There is an excellent water supply. The police are under foreign control and include a large number of picturesque Sikhs, turbaned, handsome and dignified. And S. John's with its fine faculty, is eagerly sought after, this strange mixture of the old world and the new.

I have been long enough in China

to sense something of the complexity presented by modern missions and suggested by this contrast. Generalization is impossible. Each place has its own problem, and the solution must be worked out on the spot.

Now, here on the field are many competent men, rich in experience, giving earnest care and study to this complex problem. And in America is the home Church, giving money and at the same time directing and perhaps hampering the policy of the Chinese Church. Is this an ideal situation?

Bishop Scott of Peking tells a story to illustrate the ignorance of persons at home about China. Some years ago, after he had made in London an address about his work, a lady asked him: "Did I understand you to say that the Empress Dowager attends the services in your chapel?" "No madam," he replied, "I never saw her there." "Oh," said the lady, "she is not Non-conformist, I hope?" Now, I would not suggest that the American Church is in such a condition of total darkness. But recent events raise in acute form the question as to the competency of the Church at home to override carefully worked out plans made in the mission field. The General Convention at Portland deliberately refused to take action on the resignation of Bishop Roots of Hankow, a resignation offered that he might act as secretary of the National Christian Council, a work to which he felt himself called in the interest of Christian unity. Instead of settling the question the General Convention decided to ask the advice of the Chinese Church. Now, of course, the Chinese Church does not mean only the American Church Mission. It is composed of English, American and Canadian dioceses and missionary jurisdictions. The Standing Committee of that Church met and carefully considered the whole matter, and it was finally decided best to accept Bishop Roots' resignation. The Bishops of the Chinese Church then met, ten out of thirteen being present, and nominated Dr. Gilman, president at Boone University, as Bishop of Hankow. It was here taken for granted that the decision had been substantially left to the Chinese Church. Further action waited only for what was supposed to be the purely formal action of the American House of Bishops in accepting Bishop Roots' resignation. Everything was planned on that basis. Bishop Roots moved to Shanghai, Dr. Gilman was regarded as bishop-elect. Then came the news from Dallas that the Bishop had failed to accept Bishop Roots' resignation and everything here is thrown into confusion. At present no one seems to know the way out.

Now, I am not concerned with the question as to whether Bishop Roots' resignation ought or ought not to be accepted. Perhaps his resignation was a self-denying act, and some other solution should be found. It is very probable that more will be gained for the cause of Christian unity if he acts on the National Christian Council while still holding his of-

ficial position as Bishop of Hankow. The outcome may still be for the best. What I am concerned with is the difficulty of managing from the other side of the globe so big a problem as that presented by the complex situation in China. It is not surprising that such control should result in the confusion and misunderstanding which now exist.

Of course, it can be truly said that the General Convention at Portland did not vote to leave the matter to the decision of the Chinese Church, but only asked for the advice of that Church. It might seem reasonable to suggest, in answer, that if the General Convention had framed a policy, and then asked the Chinese Church for advice, it would have been perfectly logical to disregard that advice had it been contrary to the policy decided on. But inasmuch as the Convention adopted no policy, but only asked for advice, it was not unnatural to suppose that the asking was no empty form, and that the advice would be followed. At any rate, such was the impression here. And the action at Dallas has seemed to many persons here like an affront to the Chinese Church, a rebuke to Bishop Roots, after his long years of statesmanlike and devoted service, and a blow to the cause of Christian unity. If all this is a misunderstanding, it is due to the system of management which now exists. It may be that the investigation by Bishop Gailor, who is due here just at this time, will remove the misunderstanding. But why should it ever have existed?

I add, as I did in my letter from Wuchang, that I have not read this letter to any persons in China, and that I alone am responsible for its contents. I am not voicing a complaint from any of our missionaries. Their attitude has been splendid, and very likely they would not approve

of what I have written. I simply give my own reaction, and I leave my readers to decide what it is worth.

EDWARD. S. DROWN.
—The Churchman.

Every Man in His Own Tongue

It is said that over 200,000 children in New York City receive no religious education and that more than fifty per cent of the population grows up without any knowledge at all of the Bible. How can the knowledge of the Bible be given to all the foreign-born who come to our country? A good deal could be done by restoring the Bible to the public schools and requiring that some portion of it be read every day.

The New York Bible Society proposes a plan for bringing the Bible to the immigrants throughout our country. The immigrants desire as quickly as possible to learn English. Until recently practically no efforts have been made to teach English to the adult foreign-born.

The plan suggested, by which the immigrant can learn English, is to furnish all who come with portions of the Bible printed in two languages, in parallel pages or columns, a foreign language with English. For example, the Bohemian will be given the Gospel according to S. John, in Bohemian and English, each language parallel with the other, page by page. The Italian will be given Italian and English; the Russian, Russian and English—and so on. All who are eager to learn English will read every line and every word on every page.

And further, the immigrant, in thus studying the Bible in order to learn English, will learn not only English but also the Bible. Reading for the sake of learning English will make for Christian character.

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RURAL DEANS

Rev. C. S. Mook, *Bremerton*
(Northern)

Rev. G. G. Ware, *Hoquiam*
(Southern)

On Wednesday the 17th of September there was a meeting of clergy and laity at the Gowman Hotel Seattle, to consider matters belonging to the diocese. Mr. E. G. Anderson presided and the meeting was pleasant, the only regret being that more of the clergy were not present.

It is understood that another meeting is to be called in the near future when a larger number may be present. We hope it will be so, though it involves much time and expense for the clergy at a distance. Such meetings can hardly fail to do good.

The Rev. W. H. Bliss has been laid aside for some weeks with a troublesome ailment the root of which he thinks has been discovered and treated. We hope so.

He is to leave New York about Oct. 18th for England, whence he goes to Geneva to attend the Anti-Opium Conference. He expects to be away about two months.

Mrs. Bliss and her daughter have already left for Honolulu. We wish them all what used to be called "Journeying Mercies."

The Rev. C. S. Mook having resigned his charge at Bremerton has become Associate at Trinity Parish Seattle and will be in charge during the Rector's absence.

The Rev. J. F. Pritchard has resigned his charge at Chehalis and is at present in Montana.

Some correspondence has been going on in the church papers concerning "inclusiveness"—the church of the future will be characterized by inclusiveness.

May a retiring one suggest that it has always been inclusive. A church is something which includes like a drag net; surely it cannot be based on exclusiveness.

In the lower house of the legislature of Georgia a bill has been passed which provides that no state support shall be given to any School or University where the doctrine of evolution is made a matter of study. Poor souls!

Comparative Statistics

There is here printed a list of all the places in the Diocese to which the "Diocese of Olympia" is sent. In the left hand column is the number of Communicants as given in the "Living Church Annual" for 1924 and in the right hand column the number of subscribers. The nearer these two column get into correspondence, the better will be the result, and such a result should be our aim. The places are put in alphabetical order. There are some unavoidable duplications in the lists of subscriptions:

Aberdeen	130	10
Anacortes	21	6
Auburn	15	5
Bellingham	287	55
Bremerton	142	17
Camas		1
Chehalis	113	42
Centralia	62	2
East Seattle	46	3
Elma	25	11
Hoquiam	209	69
Houghton		1
Kent	193	19
Including Orillia, Thomas and Issaquah.		
Long Beach		1
Olympia	186	4
Port Angeles	67	10
Port Townsend	137	2
Renton	137	16
Seattle	3611	177
Raymond		1
Snohomish	80	11
Sedro Wolley	36	4
South Bend	33	7

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These are very interesting figures. They indicate that some of the clergy have done a good deal of work and for this the editor renders his best thanks. If the larger parishes had done as well as the smaller in proportion the result would have been splendid.

Japan and America

By the Rev. William Arling
(An address delivered on Aug. 21 by a missionary of twenty-three years' experience in Japan, at the Institute on International Relations from the Christian Viewpoint held by the Federal Council of Churches at Chautauqua, N. Y.)

Japan's reaction to America's exclusion move is not so much resentment as it is the dire disappointment and poignant grief that a friend feels when a friend has failed to play fair. Discrimination against her on racial grounds goes like steel to her soul. Moreover, there echoes and re-echoes a hope that refuses to die, that America will yet sense the serious situation created by this legislation and right the wrong which she has committed against a friend of seventy years.

And Japan is not thinking of herself alone. She is looking out and considering the whole future of the Pacific. Her vision is scanning the future relationship of the Occident and the Orient and the White and Yellow races.

Japan is wondering whether brotherhood is going to be broadcast across this world of ours, or whether race shall stand against race and color against color. She is wondering whether Christ or color is going to rule in regulating international relations.

This legislation has in tragic fashion put Christianity on trial in Japan. The racial discrimination in that legislation has caused multitudes of Japanese to question the right of the Christian faith to pose as a world religion, and to doubt the sincerity of Christian brotherhood. It has raised in the minds of many great question marks against such central Christian truths as a divine Fatherhood, a world brotherhood, justice, fair play and good will toward men of every race. It has struck the Christian Movement in the Japanese

Empire a staggering blow, and plunged the evangels of the Gospel into a dark Gethsemane.

There are eddies of the stream of history which become great onrushing tides and change the whole course of the world's life. In a manner which in the years yet unborn may prove calamitous this legislation is causing thoughtful men and women all over Japan and all up and down the Orient to wonder if the hour has struck when the Yellow race must organize itself under a Yellow flag and fight for its place in the sun. Deep down in their hearts they are asking if this is the White man's challenge.

Through this Exclusion Act the Liberal Movement in Japan has suffered a stunning setback. This movement, which stands for the ideals of democracy, the rights of the people in domestic politics, against militarism and for peace and brotherhood in world relations, had gathered such momentum that it was a mighty factor in setting the ideals, moulding the thought and determining the direction of the nation's life. It looked largely to America for its ideals and for inspiration. Through this legislation America has discredited and disheartened the leaders of this movement, handicapped their progress and added new fuel to the dying fires of the reactionaries, the militarists and the ultra nationalists.

Abraham Lincoln, with the vision of a seer and the voice of a prophet, in one of America's high hours, declared that "Nothing is settled until it is settled right." Is America's immigration policy with Japan settled right? Is exclusion the last word to be spoken on this perplexing problem? Are we satisfied to leave American-Japanese relations in the present troubled and tangled state?

There are, one has reason to believe, millions of Americans who demand a genuine rectification of the situation. The main principles are not difficult to outline. They involve two steps:

First, the inclusion of Japan in the general quota law. Even if the quota for all nations were trebled, the number of admissible Japanese would still be negligible. On the present percentage basis only 146 could be admitted annually.

Second, amendment by Congress of the law of naturalization, so as to grant privileges of naturalization to all who personally qualify, regardless of race. With the strict limitation of immigration the number who could become citizens would also be negligible. By these two measures those elements of our laws which discriminate between races would be removed and the gaping wound which America has inflicted in Japan's heart would be healed.

The next move belongs to the American people. Congress is their servant, not their sovereign. If its action on this momentous issue does not represent the heart, the highest ideals and the genius of the nation, let the people say so. Let Congress receive a clear, compelling mandate from its constituency to rescind this action. Raise your individual voice in protest. Communicate with

the Congressman from your local district. Influence groups and organization with which you are connected to do the same. Let there be such a concert of action on the part of the sovereign people of this land that its legislative body shall not fail to see the issue from a truer and higher angle and shall hasten to right this grievous wrong.

For the first time since 1582 the Churches of the East and the West will celebrate Christmas on the same day. When, under Pope Gregory XIII, the Julian Calendar adopted in 45 B. C. was corrected, the Eastern Orthodox Church refused to adopt the new calendar. As a result, Christmas has been observed in the Eastern Church fourteen days later than in Western Europe and America.

In May last the Pan-Orthodox Congress of all the Eastern Orthodox National Churches adopted the Gregorian Calendar, the change going into effect on Oct. 14. Only one church, the Ruthenian Uniat Catholic Church, has refused to abandon the old calendar. All other national Christian Churches have recognized the Gregorian Calendar, and all of them will observe Christmas this year on Dec. 25, with the possible exception of the Russian Orthodox Church in Russia and America. Conditions in this Church are so chaotic that it will probably be impossible this year to make the change in actual practice.

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MRS. N. B. SLAMM

Bishop Whitehead, writing on the fortieth anniversary of his consecration, tells this story:

Early in the eighties our then general missionary went to a certain town not a hundred miles from Pittsburgh to make arrangements for a service in a school house. The trustees met to consider the matter. "What is the Episcopal Church, anyhow?" they asked. "Is it something new?" Being reassured, they finally consented, after some discussion, to our use of the schoolroom for a service, with this condition: "Provided that nothing shall be done contrary to the Christian religion." The general missionary signed a guarantee to that effect.

About 35 foreign languages are spoken in the streets of New York City. Of these tongues 30 are used in worship in more than 200 churches, viz: 62 Lutheran, 58 Roman Catholic, 21 Methodist, 20 Baptist, 18 Reformed, 15 Presbyterian, 5 Episcopal, 5 Congregational, 4 Greek Catholic, 2 Evangelical, 1 Christian Science and 1 Swedenborgian. German is predominant in 77 churches, Italian in 36, Swedish in 28, Norwegian in 11, Danish in 3, Polish in 8, Dutch in 6, French in 5, Magyar in 4, Czech (Bohemian) in 4, Finnish in 3, Lettish in 3, Slovak in 3, Chinese in 2.

READ IT

A just decision, in the case of the sacred cross of Borgocollelegato, in Italy, the ownership of which has been in dispute since 1920, was reached in Glasgow Sheriff's Court recently, when it was ordered that the cross should be restored to the church from which is originally disappeared.

The relic, a fourteenth century Byzantine cross, made of wood and silver, and beautifully carved, measures three feet by three feet, and is stated to have been kept in the church of S. Anastasia at Borgocollelegato, in the province of Aquila, Italy. It disappeared from the church in 1918, and was lost sight of, until, in 1920, it was found in the window of a second-hand dealer's shop in Glasgow. It appears that the cross had been handed to the dealer for sale, but he, suspecting that all was not right, communicated with the Italian Consul in Glasgow.

An action was raised in Glasgow Sheriff's Court for the recovery of the cross, and a Glasgow solicitor, accompanied by a police inspector, journeyed to Borgocollelegato to take the evidence of the local priest and a number of parishioners. This evidence was taken in the court of the Italian town, and the cross was exhibited to the townspeople from the window of the court room. Afterwards it was carried in procession to the church, and later was handed back to the police inspector, who returned with it to Glasgow. After this "strange, eventful history" it is a happy culmination that the cross is at length restored to its original place above the altar of S. Anastasia's Church.—*The Living Church*.

What are the four P's of any live parish: They are the Parson, the Parishioners, the Prayers and the Purse-strings. There are not a few parishes which do wonderful things in spite of a Poor Parson. But if the Parson is some good it helps quite a bit. Parishioners, on the other hand, are absolutely essential. With a fine, strong, enthusiastic, hard-working group of Parishioners, all kinds of wonderful results can be accomplished. Parishioners are the Parish and in the last analysis determine everything that the Parish is to be and do. If the Parishioners are People of Prayer, both in Public and Private, they have added to the Physical and Personal force which all People have, the Power of Divine blessing. More is wrought in the Church by Prayer than by any other means. There is just one thing that neither Parson, People or Prayers can do without Purse-strings and that is to pay the bills. If the Purse-strings are tight everything else is to a certain extent limited. If the Purse-strings are loose then given the other three forces great results can be obtained. Purse-strings cannot take the place of the other three. But they can buy the implements which the other three P's need to be most effective. Let Parson and Parishioner alike use Prayers and Purse-strings in enthusiastic loyalty to the Cause of Christ and we can do all that God is asking us to do.—From Church and Home, All Saints' Church, Omaha.

\$50,000 to Western Seminary

RACINE, WIS.—Mr. William Horlick, founder of the Horlick Milk Company, has given \$50,000 for a refectory building in the new Western Theological Seminary. Mr. Horlick has for a long time been a member of S. Luke's, Racine, Wis., whose rector is a Western Seminary alumnus.

The World's Living Religions

The following table of the world's living religions and their founder appear in a book of that title by Dr. Robert Ernest Hume of the Union Theological Seminary, New York City:

	Founded in	Followers
Hinduism	2000-1500 B. C.	217,000,000
Judaism	1500-1200 B. C.	11,000,000
Shinto	660 B. C.	16,000,000
Zoroastrianism	560 B. C.	100,000
Taoism	604 B. C.	43,000,000
Jainism	599 B. C.	1,000,000
Buddhism	560 B. C.	137,000,000
Confucianism	551 B. C.	250,000,000
Christianity	4 B. C.	557,000,000
Mohammedanism	570 A. D.	230,000,000
Sikhism	1469 A. D.	3,000,000

One of the large moving picture companies has bought the rights to Papini's *Life of Christ* and is to make a feature film of it in the near future. One never knows what the "movie" producers may do to the original script. We recall the picture of J. M. Barrie's *The Admirable Crichton*, which reached the screen under some such title as *The Passions of Men and Women*. In the case of the filming of Papini's best seller, we rather hope that the scenario writer will change the original a little and bring it back nearer to the real Jesus.

A Shrine to Venus Discovered

LONDON, ENGLAND.—The Rev. C. C. Dobson reports that a shrine of the goddess Cybele, or Aphrodite (Venus), with the column or tree of Adonis or Attys beside it, has been discovered near the entrance of the Garden Tomb outside the walls of Jerusalem. Hadrian built a Temple of Venus on the site of the Sepulchre of our Lord, and this discovery is said to suggest that General Gordon was right, and that our Lord was buried in the Garden Tomb, and not on the site of the Holy Sepulchre within the city.

Bequest to Clergymen's Wives

NEWARK, N. J.—The wives of Episcopal clergymen in the Diocese of Newark were made the beneficiaries of a \$10,000 bequest under the will of Mrs. William Read Howe, of Llewellyn Park, West Orange, probated in Newark recently. The will disposed of an estate valued at \$250,000. Numerous bequests were made to charitable institutions and individuals.

"Ecclesiastical amenities" in the Baptist Church are reported in the *American Mercury* by a press dispatch from Chattanooga, Tennessee. It follows:

Cordial relations have been restored between Evangelist Gipsy Smith and the Rev. W. B. Rutledge, North Chattanooga pastor, who was taken to task Wednesday evening for being asleep at Dr. Smith's revival service. At the noonday meeting yesterday, after Dr. James I. Vance of Nashville had offered prayer, the evangelist said he desired to say a word about the incident of the previous night. He said he did not know the sleeper was a minister and expressed deep regret that he had hurt anybody. "I would rather hurt myself," he said. At this point the Rev. Wm. Rutledge stepped into the Pulpit and shook hands with the evangelist, as the choir and audience sang, "Praise God from Whom all blessing flow."

LOS ANGELES, CAL.—St. Paul' Cathedral, Los Angeles, Cal., was dedicated on Sunday, July 13, in the presence of an audience of clergy and laity that filled the building and standing room. Completed at a total cost of around \$700,000 the new Cathedral represents the great strides that have been made by the Church in the diocese during the past twenty-five years. The architecture is Romanesque, the European style between the Roman and the Gothic and fits in splendidly with the Spanish type of building of the Southwest. The windows depict the development of the Christian Church by showing scenes from the lives of the great bishops beginning with St. Alban, first English martyr, and ending with Bishop Johnson laying the corner-stone of the present building.

On one side the windows have the seals of the seven original American diocese, and the seals of two of the Canadian dioceses also are shown, while in the windows over the chancel are the seals of the California diocese and of five of the English dioceses. Relics of other cathedrals, fragments of stone, are set in the wall of the corridor at the right of the altar; some are from the famous cathedrals of Europe, dating from the earliest church structures to the first American church at Jamestown.

Parish Is 314 Years Old

HAMPTON, VA.—The three hundred and fourteenth anniversary of the establishment of Elizabeth City Parish, the oldest continuous parish in the history of American Christianity, was held in S. John's Church, Hampton, Va., Sunday, July 20.

The present St. John's Church, built in 1727, is the third church in the parish, the first church being constructed in 1629.

The service was read by Rev. Charles E. McAllister, rector, assisted by Rev. A. S. Freese and Rev. J. K. M. Lee. The address was made by the Rt. B. D. Tucker, D. D., Bishop of Southern Virginia.

The Rev. Charles E. McAllister, M. A., present rector of the parish, is the forty-second rector in contin-

uous succession. The church possesses the oldest Communion Plate in America. Alexander Brown, author of "The Genesis of the United States" and of "The First Republic of America," says of the old plate: "The cup and small paten of May, 1618-19, are the most ancient, and may be considered the most precious relics in our church in America." The vessels used by the Rev. Robert Hunt, at Jamestown, perished most likely in the Jamestown fire. The handsome Communion vessels at Williamsburg are of a later date, the earliest being marked 1661. The service at S. John's is dated by the hall mark 1619 and inscribed as follows: "The Communion Cup for S. Mary's Church in Smith's Hundred in Virginia."

The Rev. F. C. Spurr of London recently visited the log cabin belonging to the Prince of Wales in Alberta.

He says that over the book case is an unframed text: "As for me and my house we will serve the Lord."

There is a story of an old Scotch lady who was asked whether the power of the pulpit was declining. She replied: "It depends upon wha's in't."

The late Rev. Dr. Parker the well known former pastor of the City Temple, London is reported to have said: "If I were a constructor of Congregational Churches I would never allow any man to become a church member until he pledged himself to give one tenth of his income to Christ."

Fine! But—er—where is the Scriptural authority for the tenth, or exclusion, or the "never allow" business! Or is this a set-off against "monarchical episcopacy?"

A parishioner who had not attended kirk on Sunday morning, saw a friend slipping out by a side door: "Has the minister done?" he questioned, "Ay, he's done" was the reply "but he winna stop."

Rev. Dr. F. B. Meyer of London recently preached a sermon in which a reference was made to the angels which led to a protest on the part of one who read it. The point at issue is unimportant but for its beauty and general value the rest of his letter in reply is appended:

"I should like to explain that for nearly 60 years I have given myself chiefly to polishing the nine links left of the bridal ornament, tending to 99 sheep in the fold and endeavoring to induce elder brothers to approximate more closely to the family ideals. But judging from S. Luke XV. our angel friends are not primarily interested in those activities. I am, therefore, seriously considering whether, for the rest of my time, I should not begin to sweep the floor for the missing silver link, visit the desert crags for the lost sheep, and make raids on the casinos and night clubs of the far country in search of prodigals. Probably success in these directions will be specially appreciated in the sweet societies yonder."

But there are so few sinners in our modern congregations to what there were in my early days. I am told that in some quarters the attractions

of music and dancing are being relied upon to bring them back; though that seems a reversal of the original conception of the parable.

For my part, I think that the Father's yearning attitude, if it could be explained, would be the surest cure. However, some of us will soon be nearing heaven's judgment on the trend of our modern church life in this and in other particulars.

World's Longest Suspension Bridge

Work has begun on America's greatest suspension bridge, the center span of which will be the longest in the world. The bridge is being built across the Hudson river three miles from Peekskill, N. Y., and will be known as the "Bear Mountain River Bridge," taking its name from the Bear Mountain reservation, a section of the Palisade Interstate Park system, which will be its westerly terminus.

The site was selected because it is the narrowest part of the river and is in easy distance of New York and other large cities. The rock formations at the site are suitable for the support of the weight of the huge structure and to aid in constructing the approach spans. The total length of the bridge including the spans, will be 2252 feet, the center span being 1632 feet. This will be 32 feet longer than the Williamsburg bridge across the East River in New York, which is now the longest in the world. The clear height above the water will be 155 feet or about 20 feet higher than any of the bridges connecting Manhattan and Brooklyn. There will be a 38-foot roadway and five-foot walks on either side.

An approach road of concrete will be constructed on the east side to connect the bridge with the nearest highway. The west approach will be on the axis of the bridge and will connect with the state highway, route 3, a short distance from the bridge. 7,500 miles of wire make up the 17-inch cables on which the roadway will be supported and over 12,000 tons of steel will be used in construction.

On the east side of the river the roadway to the bridge is being blasted out of solid rock. This road is being built of cement and is a continuation of the road leading from the State highway to the Peekskill Rifle Range where the National Guard, in bi-weekly relays of two or three thousand, is camping and practicing throughout the summer.

A mile or so below Bear Mountain on the west side of the river, opposite Peekskill, are lined up, eight and nine boats abreast, more than a hundred vessels of the United States Shipping Board which have been idle since the war. Looking southward one can get a 25 mile view of the Hudson from this point nearly down to Yonkers.

It is expected that the Bear Mountain-Peekskill Bridge and the approach to it will be opened next May.

—THE ANTIDOTE.

Joseph Conrad

The death of Joseph Conrad removes from the world of letters one who, as man and as writer, deserves much more notice than has hitherto been his portion, alas, that one must add, posthumously.

In respect to the man, no one should fail to read the article contributed by "G. W." to the New York Evening Post of a few days ago. There is a certain pathos inherent in every human experience, in the felt disparity between what Conrad accomplished, ample as that accomplishment was, and what he felt he had it in him still to do. No wonder his eyes glistened as he looked at the long row of his published novels and thought of his best work, namely, that which he would never bring to birth. Well did he write: "Are not our lives too short for that full utterance which through all our stammering is, of course, our only and abiding utterance? I have given up expecting those last words which, if they could only be pronounced, would shake both heaven and earth. There is never any time to say our last word—the last word of our love, of our desire, faith, revolt."

In spite of all this, Conrad's contribution to English literature is a distinct and permanent one. He has a place among the manliest and healthiest of those who have made that literature so great a gift to, and part of, our civilization.

Moreover, all the limitations and disappointments of Conrad's life, all his struggle against untoward and hostile environment, became part of the discipline through which his writing developed into an instrument for the creation of immortal work. Even the handicap of language which, at the age of forty, sent this Polish seaman to the study of English as it should be written, proved a stimulus to making his new tongue correspondent with the thought. It is a much needed lesson for us, constantly in danger, as we are, of allowing words to slip away from their meanings, in danger of being overwhelmed by an ephemeral pseudo-literature of 'sheikings, shriekings, and seekings,' to have such an example in one of the foreign-born advancing to become a standard-bearer in the van of our best ideals.

Glisten as his eyes might, at the thought of adding no further volume to the published twenty-four, Joseph Conrad had no cause to die regretfully. As the dying artist in Masfield's poem expresses it, "It will go on."

"The eager faces glowered, red like coal;

They glowed, the great sea glowed, the sails, the mast.

'It will go on,' he cried aloud, and passed."

—Herbert H. Gowen in *The Town Crier*.

The Church in Shanghai

Present conditions of civil war around Shanghai draw attention especially to the institutions and parishes of the Episcopal Church's Missionary District of Shanghai, which constitutes the Diocese of Shanghai in the Chinese Church.

There are about 28 parishes or mission stations, their communicant membership varying in number from little groups of 15 or 20 to larger congregations of 200 and 300. The Church of Our Saviour in Hongkew was founded in 1845; Grace Church, Shanghai, in 1848.

The outstanding institution is perhaps S. John's University, with its fine record of training young Chinese men for leadership, through its schools of arts and sciences and through its theological, medical and engineering schools and departments. Chinese history and literature are taught by Chinese scholars. A library, athletics, publications, and a loyal body of alumni are other features that make this a university of excellent standing.

The following new books may be obtained from the Church Supply Co. 718 Cherry St. Seattle:

Anglo-Catholic Case (Ingram).....	\$.90
Report of Anglo-Catholic Congress	1.50
Spirit and personality (Bishop).....	1.50
Sorrows of God (Studdert-Kennedy)	2.00
The Wicket Gate	1.50
Every man history of the O. T. (Hairne)	2.40
The Failure (Papini)	2.00
Essays (Dean Inge)	2.00

There are many other books for clergy and laity which can be obtained at the above address, the list of which is too long to be printed.

The Church's Heritage

VIII

To the children of the Diocese.
Dear Children:

Those of us who claim English descent are fortunate because we may claim a Celtic, an English, a Danish or a Norman ancestry. But if we prefer to call ourselves Anglo-Saxons we must recognize the faults as well as the virtues of our race.

The reverses which our forefathers endured were deserved but have wrought our lasting good.

The English went to Britain as Pagans but after a period of Christian advance they were attacked by the heathen Danes whose habits of gluttony and drunkenness they only too quickly learned. Yet under them the people achieved great and splendid triumphs—in Art, in learning, and in Religion.

But like Israel of old they forsook God. The monks were fond of luxury and the rich oppressed the poor. Those things always follow the decline of Religion.

But now they had been conquered by a race which had the Civilization of Imperial Rome and the order and learning of Papal Rome. William

the conqueror was a man of stirring character of great military ability and enormous physical strength. He was a thorough disciplinarian and in his resolve to maintain the Church of England allowed nothing to stand in his way. Norman Bishops were appointed and Norman architecture, whose chief features were the round pillar and round arch, was everywhere introduced and to this is owing some of the noblest English Cathedrals and parish churches.

One of his earliest appointments was that of Lanfranc Prior of Bec, one of the foremost theologians of his day, to be Archbishop of Canterbury. While Lanfranc was at Bec and William was Duke of Normandy he admitted him to his confidence and friendship. But William had contracted an unlawful marriage with his Cousin which Lanfranc opposed. The Duke ordered him to leave his monastery which he supposed was a rich one and quit the country. Instead of leaving with a long retinue of servants he started for Rouen on an old horse with only one attendant, and it so happened that the Duke overtook him and asked him why he went so slowly. Lanfranc replied: "Give me a better horse and I will go quicker." The reply pleased the stern Duke and he restored him to his confidence. Indeed he obtained great influence over him but to all offers of preferment the Prior turned a deaf ear. When he was appointed to Canterbury however, the Pope urged him to accept and he was consecrated at Canterbury in 1070. King William was perfectly willing to ask the assistance of the Pope to further his schemes in England, but when he demanded that William accept his jurisdiction over England and pay the arrears of St. Peter's pence, which were due, William made his famous reply to the Pope who was, by the way, Gregory VII (Hildebrand) the most splendid and ambitious of the Popes. He said that he would not surrender his political independence for none of his predecessors had done so, but that Peter's pence should be more regularly paid.

In those days there were sometimes two and even three Popes, each claiming to be the successor of St. Peter and each threatening with excommunication all who refused obedience to them. So William forbade anyone to acknowledge a Pope except at his command. He would not allow papal letters to be circulated in the kingdom until he had seen them. No law suits might be appealed to Rome, nor Papal Legates land in England without his sanction. In England no new canons could be passed without his approval, no ecclesiastical penalties enforced without his leave and no clergyman could leave the country without his will.

In all this Lanfranc agreed and he himself exercised similar independence. He had obeyed one summons to Rome, but when a second visit was demanded under threat of discipline and deposition he paid no heed, nor were the threats repeated during

the remaining eight years of his life.

You should remember this for it throws a light on much that was to follow.

William had faults of judgment as well as character and one thing he did caused much trouble in later years. He separated the civil and ecclesiastical courts. This seems natural and wise but as a consequence the clergy were raised to a position above the common law and the court of Rome became a court of appeal in spiritual cases or the disorder of diocesan discipline and the promotion of many serious evils, as we shall see.

The king's preference for Norman ecclesiastics also had serious results. Thurston Abbot of Glastonbury was not only unreasonably severe with the monks under his charge but was mean and spiteful, even forbidding them to use the Gregorian Chants to which they had always been accustomed. They revolted and went into the church for safety but the Abbot called in Norman soldiers to restore order, several monks were killed and many wounded. If you have read "Sir Nigel" and "The White Company" you will see how real a grievance had to be to provoke monks in those days to rebel.

And yet out of this shameful episode good came. In those days every Bishop regulated the liturgical affairs of his own diocese and had his own service book. This was called the "use" of the particular diocese and I wish you would turn to the title page of the Prayer Book where the word is employed. That is one of those words which have a history. However, at the beginning of the thirteenth century the Bishop of Salisbury drew up a manual which was generally used and that manual became the basis of the Prayer Book as we have it now. Salisbury was called Sarum in those days and so the book was and still is called the "Use of Sarum."

William died in 1087.

Loyal as he had been to the independence of the nation and loyal as he tried to be to the English Church, he paved the way for the Papal Supremacy later on. Lanfranc compelled Norman Barons to restore lands and manors belonging to the English Church which they had seized and these he applied to his own See. He rebuilt Canterbury from the stone quarries of his own City of Caen, he founded and endowed two hospitals and assisted in building with great magnificence the Abbey (now the Cathedral) of St. Albans. But he was a Romanist after all, and the result of his life was to encourage and enforce Roman rather than English customs. Among them was the celibacy of the clergy. The almost universal rule in England had been for the secular clergy to marry and this was the rule of the primitive Church. St. Peter and most of the Apostles were married while the fifth of the "Apostolical Canons," so called because they set for the teaching of the Apostolic Church and were compiled by Cle-

mens Alexandrinus at the end of the second or the beginning of the third century expressly said: "Let no Bishop, Priest or Deacon turn away from his wife under pretence of religion, and if he does let him be separated from Communion and deposed."

A Roman priest once said to me: "Marriage is a necessary evil", but it is not evil, it is ordained of God. No evil is necessary; and were it evil, necessary or unnecessary, no honorable man ought to celebrate it. But fancy a man calling one of the sacraments of his own church a necessary evil!

As a matter of record it may be said that a law enforcing it was imposed upon the Roman Church by Pope Siricius. (384-398), this was re-enforced by Hildebrand in 1074 though it was received as an intolerable and unscriptural burden by the clergy.

The rule of the Greek church regulated, at a council in 691, that Bishops, if married, are not to live with their wives while other clergymen, if married, may live with their wives but are not to marry after their ordination.

I want to mention just one thing more. Lanfranc was probably the first to teach in England the doctrine of what is called Transubstantiation. That long word was been the battle ground of many an angry dispute. The doctrine of the Real Presence of Christ in the Eucharist has always been held by the church of England; but the other doctrine has never been held either by the English or the American church.

I do not like to mention these questions which have led and still lead Christian people to angry arguments and uncharity of judgment. But you cannot go far in church history without coming upon subjects of dispute; and he is no friend to the church or her children who brushes them aside as unimportant. They are important and because of their importance we should seek to find out what is true and hold it firmly; at the same time treating those with charity who have also sought and believe they have found the truth, which differs greatly from ours.

After all, the Holy Communion is not a matter for argument. "This Do" said our Lord in remembrance of me."

You, who are young and whose habits, as you are forming them, will probably remain with you all your life—get up early on Sunday morning and tramp off to church and make your communion. Walking is the finest exercise in the world and you could not put it to a better use. Then go back, enjoy your breakfast and get ready for Sunday School or morning service or both.

So far, however, I have dealt with the Royal Supremacy which was favorable to the church. In my next letter I must speak of it when it was unfriendly and injurious.

Yours faithfully,

—FRANCIS R. BATEMAN.